

Surah Haqqah (سورة الحاقة) - the Inevitable Event (69)

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Introduction

This surah is early Makki surah, and has similar concepts and Themes to the previous two surahs - Mulk and Qalam.

Surah Mulk spoke about the Signs of Allah, the Merciful.

Surah Qalam spoke about Prophet Muhammad.

This surah is going to talk about the Life of the Hereafter - Judgment Day in strong detail. It is of the most descriptive passages from the entire Qur'an which will discuss the Judgment (especially the middle part of this surah.)

The tone of Indhar (Warning) is extremely strong and Sharp. But we also see that Allah mentions Paradise and the reward for the good people is mentioned in more detail in comparison to surah Qalam.

The Connection of surah Qalam with surah Haqqah:

1 -

Qalam: Near the end of surah Qalam (68: ayah 44 - "then leave Me (to deal) with the one who rejects this Hadeeth/Statement [the Qur'an.]")

Haqqah: In the beginning of surah al Haqqah, Allah tells us how He dealt with

previous nations ('Aad and Thamood) who rejected and oppressed the Messenger of Allah who came to them.

2 -

Qalam: Allah mentioned 2 groups of people briefly in surah Qalam. I.e. In Ayah 38 He mentions the people of Paradise, and in ayah 42 He mentions people who will not be able to Prostrate/sajdah to Allah.

Haqqah: Allah talks about 2 groups of people who receive their books on Judgment Day, good and bad.

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بسم الله الرحمن الرحيم

Ayah 1:

الْحَاقَّةُ

Al Haaqqah

The Inevitable Truth/Reality.

Haaqqah - Haqq - the Truth.

Haqq has specific implication of: **something Stable, Strong, Firmly Established.**

This is why **Truth is called Haqq.**

Antonym:

Baatil - something unestablished and has no foundation.

Al Haaqqa**H** / al Haaqqa**Tu** - the Inevitable **Incident.**

the 'Ta marboota' (H/T) attached to the end signifies it is an Event/Incident. = HaaqqaT/HaaqqaH.

Al Haaqqah - THE Event which will Definitely, for Sure, Inevitably WILL Occur.

This is the Subject (mubtada) in the sentence.

But what about it? A response should be given.

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Ayah 2:

مَا الْحَاقَّةُ

Maa al Haaqqah

What is the Inevitable Reality?

Maa [istiFhaamiyyah] al Haaqqah - What Inevitable Event?

This arouses even more question, thought, suspense...

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Ayah 3:

وَمَا أَذْرَاكَ مَا الْحَاقَّةُ

Wa maa adraaka maa al Haaqqah -

and what will give let you know/give you a clue what the Inevitable Event is?

AdraaKa - give You a clue/let you know/give you an idea.

The first 3 aayaat of this surah create more Urgency, Suspense, Questions..

We see;

1 - **The Qur'an reads your mind**, so when you hear about the Haaqqah - the Inevitable event, you wonder 'What Inevitable Event?' and suddenly the thoughts in your mind are read out loud to you (in ayah 2).

2 - Sometimes people aren't bothered the first time they hear about an Inevitable event, but when the **Question is repeated - even that person wonders** what the

Inevitable Event which is going to happen is.

3 - it **shows your ignorance**, your lack of knowledge as a human - that you do not know everything. So if you want to know - you should hear to what is going to be said.

4 - It is a **Rhetorical question**, and if you listen long enough with attention - you will find out the answer.

Emphasis:

There are different ways to emphasise something;

- Repetition of a Word.
- Questioning the Listener.
- Rhetorical Questions to make the listener think.

All these methods have been used to gain the attention of the Listeners.

Grammar:

1st - Al Haqqah requires a Khabr [Predicate - that which explains the introduction] - and the Khabr is the Rhetorical Question of 'Maa al Haaqqah?' (in ayah 2) i.e. **It is such a Great and Powerful Inevitable Event, that you cannot even know it's Greatness in this life.**

2nd - Another opinion is that the Khabr is omitted, which means that **the Haaqqah - IS no doubt going to happen.**

3rd - no Khabr needs to be added because you don't complete a sentence when in a state of Emergency. So **you merely shout 'Emergency!' instead of having to say 'there is an Emergency!'**

Useages of Clues in the Quran:

Past tense: 'wa maa aDraaka' - what could give you a clue.

Present-Future tense: 'Wa maa yuDreeka' - what will give you a clue.

Ibn Abbas said: Whenever Allah uses Past tense in the Quran (the most common form said in the Quran), the aayaat that follow - Allah elaborates on them with detail.

But whenever Present-future tense is used - Allah does not elaborate upon it in

detail, so that you can wonder/reflect upon it yourself.

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Ayah 4:

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ

Kadhdhabat Thamoodu wa 'Aadun bi-al Qaari'ah

Continuously Thamood and 'Aad lied against the Loud Sound (of Judgment Day)

Kadhdhabat - continuously belied / lied against / denied.

Thamood and 'Aad were past Arab nations who both rejected and disbelieved, and the Quraysh Arabs knew that they had been destroyed violently by Allah in the past. So Allah mentions them as a reminder and warning.

Qaari'ah - Qara'ah - hitting/knocking something so it causes a startling sound - gets your attention and wakes you up.

Ibn al Faaris said: **Qaari'ah in this Faa'il form implies that you Hit something/someone so hard that it causes a sound.**

The Day of Judgment Day will rattle people and startle them so much that they will wake up from death.

It will also be so loud and powerful of an Event, that people will wake up in shock, **as if they have seen someone who has been hit so hard - that it causes a loud sound.**

Thamood and 'Aad rejected this event (Judgment Day).

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Ayah 5:

فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ

fa ammaa thamoodu fa uhlikoo bi-il-Taaghiyah

Then as for Thamood, then they were completely violently destroyed.

uHliku - Halaka - completely destroyed and annihilated, violently.

Bi al-Taaghiyah - with the Taaghiyah

Taaghiyah - Taghaa - to go way past the Limits.

They were destroyed violently by a punishment which went past so much limits, that it was more than they could bear and handle. So it destroyed them.

The Punishment: It was such a loud sound which was beyond their ability to tolerate it - and the noise was so loud - their heads and bodies to blow up and explode.

Allah uses language similar to the sins which caused their destruction.

Allah causes their Punishment; Taaghiyah - that which crosses all Limits and Boundaries (they were arrogant upon Shirk/association of Partners with Allah, and they called others to it, and they tortured those who did not get involved in their Shirk). So Allah punished them with a punishment which crossed all Limits.

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Ayah 6:

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

wa ammaa 'aadun fa-uhlikoo bi-reehin SarSarin 'Aatiyah

Then as for 'Aad - they were violently destroyed by means of a Reeh (violent wind), Sarsarin [Repeatedly; harsh/cold/bitter] Aatiyatin [Harsh/Arrogant.]

Reeh - wind. from the word Raaha - a Comfort (i.e. a comfortable breeze).

Sarsar -

- 1 - Harsh/cold/bitter wind which chills you down to your bones.
- 2 - a Howling wind which scares you.

= Sharp/fast/cold/loud, repetitive wind.

SarSar - is a repeated word. I.e. Wind which continuously keeps repeating.

'Aatiyatin - harsh.

Aatiyah - Utuw - someone who harms others and deals with them in a harsh manner out of arrogance.

The Punishment: is a wind which is very harsh and arrogant.

Why was the punishment harsh and arrogant? Because it is a punishment suited to their crime of arrogance.

Because 'Aad were known for their arrogance, when they had a famous quote in which they would say;

فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ

Then as for 'Aad, they would act arrogant in the Earth/Land without right and say - **Who is stronger than us in strength?** Did they not consider that Allah who created them was greater than them in strength? But they were struggling against Our signs. [Quran Fussilat 41:15]

We know that;

Prophet Saalih was sent to the people of Thamood.

Prophet Huud was sent to the people of 'Aad.

In other places of the Quran, Allah mentions the Messenger by name who was sent to his people. But throughout this entire surah - **no Messenger is mentioned next to the people.**

Why? Because when the Messenger is mentioned, it is an example for the believers.

However, **whenever the Messenger is not mentioned, but only the powerful nations and their destruction is mentioned - it is an Indhar (wake up call) for the disbelievers. Do not let what happened to them, happen to you.**

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Ayah 7:

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى
كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ

*sakhkharaHaa 'alayhim sab'a layaalin Wa thamaaniyata ay-yaamin Husooman. fa
taRa-al Qawma feehaa Sar'aa ka annahum a'jaazu nakhlin Khaawiyah*

Which Allah imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees.

sakhkharaHaa 'alayhim - made her (the wind) upon them

sab'a layaalin - 7 nights

Wa thamaaniyata ay-yaamin - and 8 days

Husooman - husoom - literally: to Cut something which is erected - down completely.

So He destroyed and Cut these people down completely.

In surah Fussilat [[41:16](#)], '*Nahisaat*' [نَحِيسَاتٍ] was used for their destruction.
In days which were 'devoid of any blessing'.

In other parts of the Quran - Allah tells us that He made the wind subservient to us humans.

Now He is doing the opposite - He is making the wind go against them.

..fa taRa-al Qawm - so you will see the People

Why does Allah refer to them as '**Qawm**' (a People)?

Because '**Qawm**' refers to a group of People who are **Unified based on;**
-Ethnicity,
-Language,
-Belief
-or Cause.

These people were Unified in their cause to Oppose the Truth, so they were Unified in their Punishment, and Unified in their own Destruction.

fee haa - in it (land/space/time)

Sar'aa - when people faint/become ill/sick and are lying down in a collapsed form as if they had no control over themselves.

So Allah is describing the people of 'Aad who were thrown as if thrown over and collapsed uncontrollably.

..Ka annaHum a'jaazu nakhlun khaawiyah

Ka annaHum - like they were

A'jaaz -

1 - the Roots (and the lower part of the tree Trunk).

2 - Also to become 'useless'.

Nakhl - date palm trees

Khaawiyah -

1 - turned over.

2 - Or when things are put down one next to another.

So they looked like they were people who had just fainted, collapsed uncontrollably, and like tossed over trunks of date palm trees - lying there next to each other - as a powerful image for passers by on how Allah destroys corrupted disbelieving and oppressive nations.

Grammar:

When Allah talks about the Punishment He gives the people of 'Aad in surah [Qamar \(54:20\)](#), He says;

تَنَزَّعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ

Tanzi'u Al-Naas ka annahum a'jaaz nakhlun **munQa'ir** - the people were dragged like they were date palm trees **being Thrown upside down.**

MunQa'ir [Masculine form] & **Khaawiyah** [Feminine form] both mean
- **tossed/thrown around and tossed/throwed over.**

They are both describing the image of date palm trees like humans being tossed/thrown over.

So in one place - the date palm is in the Masculine adjective, and in the other it is in the Feminine adjective form.

munQa'ir - inQa'arra - to rip something out of its roots and you throw it.

In the tafaseer, it is mentioned that in the Lugha/Language of the Yemeni people, in Balaaghah (Literary Eloquence useage) - **the Feminine form gives an implication of: Abundance/Alot.**

So by Allah using the description Adjective in Female form in this Surah; **Khaawiyah** (feminine form of 'Throwing things upside down') - it implies that this '**Throwing**' **was done ALOT, and it was done Extremely, Extremely Violently.**

The reason why Allah used the masculine form (the 'lesser' form) in surah Qamar was because;

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ
innaa arsalnaa alayhim reehan sarsaran fee yawmi nahsin mustamirr -

Surely We sent upon them a violent wind non-stop, in a **day** which was devoid of any blessing. [Surah [Qamar 54:19](#):]

We see that Allah used the less powerful Masculine form when describing the One day (yawmi) when the wind blew violently.

We see that **Allah used the more powerful Feminine form - in this Surah - when describing the Greater violent wind which lasted for 7 nights and 8 days.**

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Ayah 8:

فَهَلْ تَرَىٰ لَهُم مِّن بَاقِيَةٍ

Fa hal taRaa lahum-min baaQiyah

So do you see for them Anything [min] which remains?

Min (usually can mean 'from') but in this context [al tab'eed] - **to Show - a small portion of something.**

This is a rhetorical question, because they really do not have anything remaining which they did take pride in.

This ends the discussion on 'Aad and Thamood.

But we see that if we go back to ayah 4; Thamood is mentioned before 'Aad. Whereas 'Aad is ALWAYS mentioned before Thamood throughout the Qur'an.

So Why is Thamood mentioned earlier than 'Aad in this surah?

Answer: because the people of Thamood are closer to us in history in their destruction, so this makes us fear more that the punishment may be close to us and the hearers.

Destroyed Nations of [Historical] Closeness to us mentioned Earlier/Closer in the Aayaat:

The trend of closer destroyed nations (to us in history) being mentioned earlier continues, so Pharoah is mentioned after 'Aad, and the people before him (Pharoah) are mentioned further away, and the people of the Mu'tafikaat (the people of the Overturned Cities - people of Prophet Lut) are mentioned further away from those destroyed from before Pharoah. Then (in ayah 11) Allah talks about the people destroyed at the time of Prophet Nuh.

We see an image of destruction of corrupt, oppressive, disbelieving nations being destroyed the further we go back into history, all the way back to the beginning of human history [Prophet Noah].

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Ayah 9:

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ

wa jaa'a fir'awnu wa man Qablahu wa-al Mu'tafikaatu bi-il KhaaTi'ah

And Pharoah/Fir'awn came, and those who were before him, and those who were OverTurned and Slammed down (the people who rejected Prophet Lut) - bi (with [because of]) al KhaaTi'ah - **the Ultimate Sin.**

Mu'tafikaat - I'tafaka - to take something, lift it, turn it over and change its position and then slam it down.

The ahadith discuss the destruction of these people:

Angel Jibreel (Angel Gabriel) was ordered by Allah to lift the cities of Sodom and Gamorah, lift them up - slam them upside down, and then they were pelted with stones upon stones - this was the punishment and destruction of these people in this worldly life, and the hereafter is worse and longer lasting.

All these nations were destroyed because of the KhaaTi'ah:

KhaaTi'ah - KhaTa'a = Error/sin.

Because it is in the *Ism Faa'il* form - it implies it is in its *Maximum/hyperbola* meaning form = **the Ultimate Sin.**

KhaaTi'ah = the Ultimate sin.

The Ultimate Sin was the refusal and rejection and denying of the; Message, and the Messenger.

The Message: This life is temporary, you are being tested, and you will face the consequences for your Deeds on Judgment Day.

So obey Me (the Messenger), and you will be obeying Allah - and you will be safe and happy in this life and the next.

Now Allah explains what is al KhaaTi'ah.

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Ayah 10:

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَّابِيَةً

fa 'aSaw Rasoola Rabbihim fa akhadha-hum akhdhatan-Raabiyah

So they disobeyed ('aSaw) the one who was Sent [the Rasool] of their Master.

Allah didn't say they disobeyed Allah. Rather - Allah placed a strong emphasis that they disobeyed the Messenger sent by Allah.

So if you people disobey him - then know that Allah destroyed nations before you because of this same cause.

As Ibn Abbas said; Whatever message is given to the disbelievers [polytheists and people of the Book] - it is a reminder for Muslims too.

..So Allah took them/snatched them all of a sudden, a taking (which was) Raabiyah

Raabiyah - Riba/yaRbu - (similar word used for 'Interest/usury') = to Increase/rise.

So Allah snatched them by a punishment which will continue to Increase and Rise.

The Haaqqah - Inevitable Event (and other names describing Judgment Day calamities) could also be a Punishment which can immediately come to people in this world when they choose to disobey the Messenger, but it will continue to increase on Judgment Day.

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Ayah 11:

إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ

Innaa lam-maa Taghaa-al maa'u Hamalnaa-kum fee-al Jaariyah

When the water increased and crossed the boundary (taghaa), We carried you in a ship which floated on top of water.

Jaariyah = something that moves through something else i.e. A boat flows through water.

hamalnaa[We Carried]-kum 'you (plural)' is mentioned by Allah telling us that He saved us as we were descendants of righteous people who were on the boat with Prophet Noah.

So this is an encouragement to be good and obey the Messenger sent by Allah, since Allah saved us by saving our forefathers in the ship with Prophet Noah. (If they did not believe in him and enter the ship - they would be destroyed, and we could not be born.) So a heart-softening reminder is being given to the disbelievers - that **you should follow your righteous forefathers.**

Why did all this punishment of nations and saving of others by Allah occur?

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Ayah 12:

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ

li-Naj'alaha lakum tadhkiratan wa ta'iyahaa udhunun waa'iyah

To make all this a tadhkirah (Ultimate reminder [which cannot be ignored]) which is heard by a listening ear and memorized.

Tadhkirah - the Ultimate Reminder - because it is a wake up call which makes you realise - through all these reminders that you have to obey the Messenger sent to you!

..Ta'eeyahaa udhunun waa'eeyah.

Both words come from the same root:

Waw ayn yaa (**wee'aa**) = a sack/bag in which you put something in and then you close the top so it is not accessible and it is safe.
= To contain something and protect it.

Ta'eeyah - to listen to something and memorize it so you won't forget it.

Udhunun - an ear

Waa'eeyah - which doesn't let that knowledge escape/forget.

So Allah has made all of this occur (of reminders of past nations); so it will be a very clear reminder, for an ear who will listen to and memorize, and not forget (that reality of Allah destroying those people who disobey and oppose the Messenger

from Allah.)

So the entire Qur'an and its narratives of previous nations is a Reminder which needs to be listened to attentively and memorized - so people will not face a similar fate.

Common Trend in this surah;

- **All aayaat end with a 'Ha' sound** [Feminine form]
- They are **all in the Feminine active participle** (feminine Ism Faa'il). Why? Because; the Female form and the Ism Faa'il / active participle talks about the **maximized/hyperbola/balaaghah form of a word's meaning.**

This **Maximized | Hyperbola form + Rhyme, + Emphasis and Good Style and Substance**, shows **how beautifully Allah conveys His message to the people.**

Surah [Uncomplete] Layout Summarized:

- Ayah 1-4 talk about Judgment Day.
- Ayah 5-8 talk about the Punishments.
- Ayah 9 talks about the Sin
- Ayah 10 talks about the Punishment.
- Ayah 11 - talks about being saved from the Punishment.
- Ayah 12 - talks about How to benefit from all of this.

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